

SUBURBAN ASSOCIATIONS.

List of Officers Together With Time and Place of Meeting.

IN THE ALTER OF THESE ASSOCIATIONS THE FIRES ARE BURNING FOR ALL THE PEOPLE OF THE SUBURBS.

Citizens' Northwest Suburban Association.

Meetings are held the First Friday Evening in Each Month in the Town Hall, Tenleytown, D. C.

OFFICERS:

President, Charles C. Lancaster; 1st Vice-President, Col. Robt. I. Fleming; 2nd Vice-President, Hon. John B. Henderson; 3rd Vice-President, John Sherman; 4th Vice-President, Rev. Joseph C. Mallon; 5th Vice-President, Rev. J. McBride Sterrett; Secretary, Dr. J. W. Chappell; Treasurer, Charles R. Morgan; Chairman Executive Committee, Louis P. Shoemaker.

Total Membership about 150.

Brightwood Avenue Citizens' Association.

Meetings are held the Second Friday Evening in Each Month in Brightwood Hall.

OFFICERS:

President, Louis P. Shoemaker; 1st Vice-President, Wilton J. Lambert; 2nd Vice-President, Edward T. Bates; 3rd Vice-President, Claude F. King; 4th Vice-President, A. G. Osborn; Secretary, John G. Keene; Assistant Secretary, Cuvier Green; Treasurer, N. E. Robinson.

Total Membership about 125.

North Capital and Eckington Citizens' Association.

Meetings are held the Fourth Monday Evening in Each Month in the Church of the United Brethren, Corner North Capital and R. Streets.

OFFICERS:

President, Irwin B. Linton; Vice-President, Washington Topham; Treasurer, W. W. Porter; Secretary, A. O. Tingley; Executive Committee The officers and Messrs. Jay F. Baneroff, Theo. T. Moore and W. J. Fowler.

Total Membership about 280.

Takoma Park Citizens' Association.

Meetings are held the Last Friday Evening in Each Month in the Town Hall, Takoma Park, D. C.

OFFICERS:

President, J. B. Kinnear; Vice-President, J. Vance Secretary, Benj. G. Davis; Treasurer, Ft. E. Williams.

Total Membership about 100.

FOR SALE.

Several tracts of land near Brightwood and Takoma, also Building Lots on Brightwood Ave., and 14th Street road, Louis P. Shoemaker, 920 F St., N. W.

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CHESAPEAKE BEACH NEWS.

The new pier leading from the boardwalk to the High View Hotel has been completed. It is a great convenience and brings Landlord Bridwell in closer touch with his friends.

Mr. Wickersham is entitled to a vote of thanks for abolishing the red caps.

Great crowds are arriving daily.

TENALTYTOWN NEWS.

Postal Station E, at this place, will be discontinued next Monday. Thereafter we will be served from one of the Washington sub-stations.

Those fine new houses just completed by Mr. Heinrich are for rent by Mr. Louis P. Shoemaker, of 920 F street, N. W.

Mr. Ernest Loffler, proprietor of the Irvington House, has sold his property on the Brookville pike and Wednesday Mrs. Loffler and family moved here for good. Since being repaired the Irvington House is one of the finest road houses about Washington.

BRIGHTWOOD NEWS.

Mr. Louis P. Shoemaker, president of the Brightwood Citizens' Association, announces that there will be no meeting of the Association this month, owing to the heated term.

TUXEDO NEWS.

Mr. J. C. Callan, proprietor of the Midway on the river road near here, has made several very desirable changes about the place to bring it up to date so that it will resemble its owner.

PRIMAURA.

Primaura not only RELIEVES but PERMANENTLY ERADICATES prickly heat at once, and cures all skin diseases. It is an IMMEDIATE and PERMANENT allayer of inflammation. It is a new and economical remedy which affects a permanent cure. For sale by Evans, 924 F St.; Simms, 14th St. and New York Ave.; Ogram, 12th and Pennsylvania Ave., and by druggists generally.

A Listening Senator.

Senator Thomas Staples Martin of Virginia, has never yet made a set speech in the senate, though he has been a member for six years. On the stump he is an orator of front rank, but in the senate, for some reason known only to himself, he has elected to enroll himself among those who listen but do not talk.



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Pleasant Drive from Washington. Short walk from Station. Cycle Track, Picnic and Baseball Park and other Outdoor Amusements.

IF YOUR SUBSCRIPTION HAS EXPIRED. RENEW AT ONCE.

CHINA'S SACRED PLANTS.

NATURE'S GREATEST GIFT TO MAN S GINSENG, JOHN SAYS.

The Mystic Lotus Bean Enters Into the Chinese Conception of an Ideal Life—Legend of the Discovery of Rice—Significance of the Millet Crop.

The ancient doctrine of plant signatures no longer exercises control over human mind and action, but is unhesitatingly consigned to the fitting oblivion of the "Dark Ages," one of the traditional superstitions of the past, too obviously ridiculous to be believed, even by the credulously ignorant of modern times.

But in China we find that the far-famed ginseng root holds supreme place as "the most valuable production of nature." After that, what more can be said for its medicinal properties?

It is really a large variety of the well-known mandarin, and, as gin is the Chinese word for man, we trace the meaning of the term. Because of its resemblance to the human form, it is the chief specific for all disorders of lungs or stomach; it revives the anemic, repels the encroachment of old age, cures asthma, acts as counter irritant in a case of poison; in short, is the mystic "all heal." In appearance the root, when dried, is of yellow color, streaked with black veins, as if outlined in ink, and when chewed yields a bitter-sweet juice, pleasant and clean of taste. So popular and supreme is Chinese faith in its power that the sum of three pounds of gold is gladly exchanged for one pound of ginseng.

Although really not indigenous, as it is a native of Manchuria, it forms a great exception to the usually abhorred "foreign thing," it is cultivated, nurtured, even guarded carefully from the profane or greedy intruder.

To the northeast of Pekin, between it and the province of Leas Tong, stretches a wild and almost inaccessible hilly country of deep wild forests, which is stalked by high palisades and strongly guarded by Chinese soldiers who prevent intrusion. The Government would make of its growth a monopoly, and many a Tartar risks life and limb to cross the Rubicon and steal the treasure. The Tartar, in his name of Orhota, considers it as the chief of plants.

When Tartary was surveyed by the Emperor Kan-he, the well-known Pere Jartoux was enjoined by the Emperor to watch for the ginseng. On this occasion a veritable army of Tartars, 10,000 in number, were employed to gather the valued plant, and this army of botanists was sub-divided into companies of 100 men each, under a chief.

For six months they crossed and recrossed the country, till every available root was gathered in, and after allowing two ounces apiece to each gatherer the remainder was bought in by equal weight in pure silver.

The Chinese doctor, in distinctive costume and wearing his peculiar spectacles—eyes and rims which are alike made of clear tortoise shell—may be called into consultation for light or serious cases of illness, but his remedy, like the turpentine cure of the Florida negro, is always and ever-ginseng.

The man who is too ill to be cured by ginseng is called to the Celestial Land of his ancestors; the man who is cured is not ready to join the departed.

With far more mystic than of material regard do we find the Nelumbo or sacred lotus bean enter into the Chinese conception of an ideal or higher life. Egypt, wherein it ruled as the great emblem of sanctity and claimed as its followers a devoted priesthood 4000 years ago, now knows it not; and so to India and China principally may we go to see and learn of the sacred lotus.

Above all sacred plants it is cherished by Chinese and Japs alike; the flower of flowers, uncontaminated by the muddy waters on which it floats, this Lien-wia and its beauties are sung by the poets, its virtues extolled and worshipped; for according to Chinese theology it as nectar and enters into the beverage of immortality.

No greater pleasure, no higher form of enjoyment, is conceivable for mortal man than to float upon the river in moonlight amidst the lotus beds. It is a taste of the blessed life to come and is truly a purely ideal, as well as intensely simple, mode of enjoyment, when compared with our noisy beer gardens and garish display of colored lights; and yet we regard this ardent admirer of the lotus, ever and always, as the heathen Chinese. To him it is typical of female beauty, and on its leaves the mysterious god, Puzza, is reverently seated. Nor is the lotus without its associations for the Christian. Its fruit is divided into valves and in each rests a nut about the size of a filbert, with flavor more delicate than that of the almond. When ground it is often mixed with flour for bread. In ancient days these nuts were incased in balls of clay and thrown out upon the watery bosom of the mighty Nile, a custom which commentators seem to think forms the real explanation of our popular text: "Cast thy bread upon the waters, for thou shalt find it after many days."

Rice, the grain of grains in all Eastern countries, is estimated in China as the symbol of life, generation and abundance. In the spring, at the great fire festival, the priests of Tao carry baskets of rice and salt toward the various flaming braziers, and as they walk in circles around each one they cast in alternate handfuls of salt and rice, the former to purify the flame and thereby to produce an abundant harvest of the latter.

The Japanese have a very wonderful legend of the discovery of rice by a mouse, which is, to a limited extent,

believed also by the Chinese. In ancient times the priests of Nikko (Bonze) lived solely on roots and herbs until one day a Bonze saw a little mouse carrying to its hole various grains. Anxious to find out where the mouse had found these, he trapped it and tied to one of its legs a silken thread, and then, setting it free while holding the silken clew in his hand, he followed the mouse on and on to a far-off land, where rice grew abundantly.

The Bonze remained and learned of its cultivation; then returned, bringing grain with him for seed in his own land. Soon the crop he had sowed sprang up, the people learned to like it and ever since the mouse has been one of the sacred animals of the Japanese poor, a sort of fetish to be hung up in every house, even worshipped under the name of Diakoku-Sama. The throwing of rice at weddings is distinctly a borrowed custom from the Orient.

A totally different significance is attached to the millet crop, which actually gives name to one of the most popular of Chinese constellations. Just as our Dipper—known to England as the plow or Charles Wain—is recognized by the simplest in the land, otherwise ignorant of the vast science of astronomy—so does the Tien-tzi, "Celestial millet," appeal to Chinese eyes and hearts, and its appearance betokens for them that the palace of the King of Grain is overhead. When its five stars shine out clearly an abundant harvest will surely follow; in wet and gloomy weather its absence foretells famine and poverty.

So that there is this union of sentiment between the flowering bamboo and the non-appearance of the Tien-tzi, and we may yet hear that its dimness is as significant a token of the present unrest as was the flowering and death of the bamboos in recent Consular reports.—Philadelphia Ledger.

Chinese Education Looks Backward.

D. Z. Sheffield, in writing of "The Civilization of China" in the Forum, says: "It is said that when the first Emperor of the Chin dynasty—two centuries before Christ—attempted to destroy the classical literature, the scholars restored it from their memories. Certainly the scholars of any city in China could now rewrite the leading classics from memory. Not only are Confucian scholars saturated with these writings, but the more striking sayings have passed down into the common speech, so that those who are 'blind with their eyes open' (the uneducated) are constantly quoting them without thought of their origin. The common speech is loaded with proverbs that reflect the thoughts of the ancients. Scholars competing for honors must present in their essays the traditional interpretation of the doctrines of the sages. If they should presume to set forth views of their own not in harmony with this interpretation they would be stripped by the public examiner of honors already conferred and would be excluded from competing for literary distinction. Thus the educational system of China has not served to lead men's minds into new lines of thought or into fresh fields of investigation; rather has it served to confine the thoughts of each generation of scholars within the limits of ancient instruction, and to stifle independent thought and inquiry.

The Mystery of Lord Lovel.

One of the remarkable disappearances recorded in English history was that of Lord Lovel, in the battle of Stoke, which took place 413 years ago. This famous conflict was the decisive one in the war of the roses, and is sometimes referred to as the last great battle on English soil. Six thousand men were left dead upon the field. The forces of the red rose party were victorious, and their victory established the house of Tudor upon the throne of England. After the battle all of the leaders of the white rose forces were found dead upon the field excepting Lord Lovel, who was never seen again. Many were the reasons given for the disappearance of this leader in the Yorkist party, some asserting that he was drowned while trying to escape across the River Trent, the weight of his armor keeping his body from rising to the surface. Another report had it that he fled to the north, there living a peasant's life to the end of his days. In 1708, however, an underground room was discovered under the manor house of the Lovel estate. In this secret chamber was found the skeleton of a man seated at a table on which were books, paper, pens and so forth. In another part of the room was a cap, moldered and decayed, of ancient pattern. This and other relics led the descendants of Lord Lovel to believe that they had at last solved the mystery of his disappearance.

Fighting Seals With Dynamite.

The seals and sea lions which infest the mouth of the Columbia River have created such havoc among the salmon fisheries that a crusade with dynamite is soon to be begun against them. The animals are both shrewd and bold, and it is said that a seal will police a set net with great regularity and take a bite out of the throat of every salmon it contains. Frequently when a fisherman is taking his net into a boat and is about to gaff a fish which is entangled in the meshes, a seal will rise and bite its throat. The seal herd congregates on a certain sandpit in the mouth of the river and it is proposed that dynamite mines be sunk in the sand and connected with the mainland by wires. When the animals are ashore the mines will be exploded. Similar plans are laid for the destruction of the sea lions, which do not gather with the seals.—San Francisco Chronicle.

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